

M1580  
Saturday May 3, 1969  
Pittsburg  
Open Meeting

Mr. Nyland: You certainly are outnumbered, aren't you. I think we'll try to make a good job of it. All right, Mike? Where's your mike.

Mike: I think it's in.

Mr. Nyland: Good enough? Very good.

So, Robert, where do we begin.

Robert: Well, the Pittsburg Group is outnumbered for sure. They're sitting in the front. There's John over there, and I think the rest of us you know: It's Gordon, and further here Eva Perkins and Steven and Carol.

Mr. Nyland: --[inaudible]-- Aren't they with you? Steven—huh? [laughter].

Robert: Bob Rudderman went to get Rosella—she needed a lift—and Mr. Tate...

Mr. Nyland: We don't smoke.

Robert: ...and Tom Clayton...

Mr. Nyland: --[inaudible].

Robert: ...and I think there's some other people who've been to one or two meetings. I don't know who they are, but... Who are they.

Mr. Nyland: So, we won't the start the reintroducing of those who are here from Warwick—[laughter]—you will have forgotten their names the same way as I have forgotten their names. But, we don't have to talk about when you don't Work. That's important; and then whenever you would ask, "Who knows most about Gurdjieff?" and nobody will lift their hand ... but still, we have to select. It's not theoretical.

What questions are there from Pittsburg. [pause]

Then you must, now, not pay attention to anyone from New York.

Someone: Fine.

Mr. Nyland: Are you with us, Steve? You have to make attempts: Every two minutes; until you drop by the wayside, and we carry you out.

All right? Yeah? What questions! Oh, Lynn probably knows. Where is Lynn?

Oh, you're here also. When did you come.

Person: I came from Boston.

Mr. Nyland: Yeah, I know. When.

Same person: Last night. We drove down to Warwick, then I was sleeping outside at the Barn, and then...

Mr. Nyland: You were one of them, huh?

Person: [inaudible]-- and here we are [laughter].

Mr. Nyland: We're all here, aren't we. Huh? Did anyone get lost? David?

David: Here.

Mr. Nyland: Yeah. Did anyone get lost?

David: Arlene and Jerry had some overheating, but they're okay and they're coming on over.

Mr. Nyland: Uh-huh.

David: I think the only other car that didn't make the campgrounds for sure is Patrick and Judie, but they were seen --[inaudible]-- [laughter]

Mr. Nyland: Is Ruthie and Peter here?

Peter: I'm here, Ruthie isn't.

Mr. Nyland: Oh. Where's Ruthie?

Peter: At the campsite...

Mr. Nyland: Ah.

Peter: ...sleeping.

Mr. Nyland: Well, there are several others this week, I think—if we ask everybody, they're always late.

What questions. Where is Len, now?

Len: Right here.

Mr. Nyland: Oh. Len, what kind of questions do you think that they should ask. [pause]

Because you are a little familiar with the general discussions. I won't ask Robert, because of course he's prejudiced. Len isn't...[inaudible comment] Huh? Because he tells you every once

in a while.

And, do you agree with him?

Robert: Sometimes.

Mr. Nyland: What was the time you didn't agree.

Robert: Um, sometimes when new people come in, uh, it's very hard for us to try to keep the level and at the same time explain things for them. And to some extent we find it a little ... or I find it, uh, difficult to do both, and it often gets too theoretical with new people. Yet, at the same time if we try to keep more of a level they really don't see it, um, and they don't respond to it. And I might be impatient...

Mr. Nyland: So, what is Len's answer to that.

Robert: Uh, To try to keep the level regardless of whether it seems that they need information. There's sometimes...

Mr. Nyland: Yeah. If you keep a level and you lose them, they don't get the information...

Robert: Right.

Mr. Nyland: ...so then they don't get enough out of it.

Len, how're you going to solve it.

Len: I don't think I said that.

Mr. Nyland: Oh. Well, you see it's a good thing. What did you say, Len.

Len: That there's a difference between giving a certain amount of basic information and theory—information on how to begin Working.

Mr. Nyland: You thought maybe it was a little too theoretical?

Len: As to where it might lead or what direction it might take, I didn't see that as being necessarily --[inaudible].

Mr. Nyland: But maybe sometimes it's very good to give them a little theory, depending on the kind of people they are.

What kind of persons were they.

Robert: They were more intellectual kinds of people—I thought.

Mr. Nyland: They are not here tonight?

Robert: I think some of them are. They came to two meetings or three meetings, and then waited for this meeting.

Mr. Nyland: Are they here?

Robert: They are.

Mr. Nyland: Oh. Then let them ask the questions.

Robert: Yeah. I think they're hiding.

Mr. Nyland: I think so too. Shall we call for them?

Comment: --[inaudible].

Mr. Nyland: Yeah. Where are they. They can't get lost. [laughter] You can ask everybody "Are you the new, wonderful person?" [Mr. N chuckles, more laughter]

How will you do it. You have to get hold of them somehow. If you suspect they are here, who else would know them. What's their name.

Robert: One was named Richard.

Mr. Nyland: Richard. Is there a Richard here? We may as well page him.

Len: Who was the other one.

Mr. Nyland: Huh? Who else.

Robert: They called him to attend the meeting.

Someone: Uh-huh.

Mr. Nyland: Did he come?

Robert: I think so.

Mr. Nyland: Where! Where... Oh...

Robert: Well, there's one over there.

Mr. Nyland: Robert! [laughter]

Robert: I don't want to ask him.

Mr. Nyland: Yeah. You don't want to point him out to me?

Len: They don't want to be pointed out. [more laughter]

Mr. Nyland: Oh, go on! Where are you. Who's hiding. Who! Huh? Is there a Richard actually there?

Robert, you don't want to do it that way, do you? You tell me a little bit about them.

Robert: I don't know very much.

Mr. Nyland: Oh. Who brought them?

Robert: They came from an open meeting with about ten people.

Mr. Nyland: Was it some time ago?

Robert: About—what—six weeks ago, eight weeks ago?

Mr. Nyland: Oh, it was your open meeting and you don't know why they came, or who brought them?

Robert: No. They responded to some publicity—you know, stickers, circulars.

Mr. Nyland: And they didn't ask any questions? Or did they.

Robert: They asked, uh... Again, the questions were sort of theoretical: "What is this all about."

Mr. Nyland: Could you say what they said verbatim...

Robert: No.

Mr. Nyland: ...and then misquote them?

Robert: No.

Mr. Nyland: Like a needle in a haystack, isn't it. Will we forget it?

Robert: It's up to them.

Mr. Nyland: I think it is, that's true.

Nothing happens. Okay, then we go with the regular questions. What questions have come up. Huh? Yeah? What questions. Come, let's talk because we don't want to waste too much more time.

Questioner: I have a question. In meetings that we've had in Pittsburgh and talked about Work, um, and the Work efforts that I've made, from the meetings that we've had, um, I've tried to learn how to have a ... to Observe myself Objectively. But I don't understand the meaning of openness and I don't understand the concept of openness, and when I make Work efforts I sometimes feel that I very accidentally have something happen and I sometimes feel that my Work efforts are sincere and that I'm being ... I'm Observing myself, but I don't feel that I can grasp the openness and I don't understand why.

Mr. Nyland: Can you grasp what is connected with so-called 'Work' on yourself?

Questioner: I think so.

Mr. Nyland: What happens in that case.

Questioner: When I make a Work effort myself...

Mr. Nyland: Could you describe what happens if you have an experience, or you have a...

Questioner: Usually when I have to make a Work effort I'm reminded of Work somehow, and immediately I try to make an Observation of my physical behavior so that I may be Objective to it while it continues.

Mr. Nyland: How would you be Objective.

Questioner: By simply watching it.

Mr. Nyland: How do you watch it.

Questioner: I just try to be ... or be Aware of a posture or Aware of my own voice.

Mr. Nyland: How would you be Aware.

Questioner: It's like imagining an 'I' in my mind is watching. But it's not really my eyes watching, it's that I'm trying to make something inside of me watch.

Mr. Nyland: But, it doesn't matter. Let's say it is there or for good purposes ... and it may be 'as-if,' it may not be there in reality but you can endow, even, some kind of hallucination with certain properties. So, it is now 'watching,' you say. What is watching—Observing. What does it do.

Questioner: It just Observes. It's sometimes not ... sometimes it doesn't.

Mr. Nyland: What is the result of the Observation.

Questioner: Well, several times; not ... not many, but several times when I've tried this I felt an experience where I, for instance, was watching myself walk and I felt that I experienced myself walking away from myself and that I was Observing; not really in ... in an image but simply Observing, some other way, myself walking. And it happened only for about a second or a couple seconds; and that after that I was aware that something happened, and each time that I try to Observe myself, I try to Observe myself in that way.

Mr. Nyland: Let's... Will we define it a little bit better? When something is watching you, what is this little 'I'. What is it and what is it watching, what's the result in it.

Questioner: I feel that what it is, is something inside of myself.

Mr. Nyland: That I believe, but what is it doing. The watching results in *what*.

Questioner: I think it must result in an Observation that's just, like, facts. It just...

Mr. Nyland: If I observe something in ordinary life I get an image of that or a thought, or something is recorded then. If I observe a chair I have the image of a chair in my mind, and I define it as a chair and I record the fact that the chair happens to exist.

You see, this is an ordinary microphone. Now, let's say that 'I' also has to function mentally in recording certain facts; and that process of recording I call little 'I', it 'Observes,' *what* is it that Observes.

Questioner: Well, that's what Observes is mental in function—when I've had it there.

Mr. Nyland: Where... Where is it... What is the Observation process. [pause] It's not that

difficult, it is watching something. If we use your words, what is it watching.

Questioner: Just the physical movement, really.

Mr. Nyland: That's good. Let's say the movements of your body, what is the recording.

Questioner: There isn't a recording.

Mr. Nyland: Really. No?

Questioner: It's just that...

Mr. Nyland: No? That's what I wanted to know. If there is an Observation and that 'I' is functioning, there has to be some kind of a recording of the fact of that what it is Observing, and that fact exists.

Questioner: But all that I've ... my Observations I feel have been, have been of my body moving.

Mr. Nyland: It's all right: Your body can move and it can be an object for Observation, something like the 'I' can be Aware of you.

Does that make sense?

Questioner: Yes.

Mr. Nyland: As if something is outside of you Observing you; and when it Observes you it is a recording, the fact that you are there. You see, if you look at it that way *then* it becomes clear. Because then the 'I' has a function, and you say it: "The 'I' is Observing me, and it is Observing this body while it is walking."

Now, it can describe the body, it can also have associations with the body, it also can like the body for whatever it is; it can even admire it or be very proud of it, or hate it, *all* of that would be included in an Observation process. Now, for the sake of Objectivity that what is Observed has to be a true fact of Observation without any other paraphernalia surrounding it; so I reserve only, for the fact of an Observation of 'I', that what is the existence of my body, and no description and no liking or disliking.

You understand that? You understand the word Impartiality?

Questioner: Uh-huh.

Mr. Nyland: Yes? But you didn't say it. You understand 'Simultaneity'?

Questioner: I'm not sure.

Mr. Nyland: Good. What do you think you understand by it.

Questioner: I think I understand. What... I feel that my understanding of it is intellectual.

Mr. Nyland: It's all right. It doesn't matter, because we are just now describing it intellectually.

Questioner: Well, I feel that if I'm making an Observation and I can become Objective to it in the sense that I'm watching it Objectively—without any feelings about it, just watching it—that Simultaneity is when I'm Observing it in an instant. But what's it...

Mr. Nyland: Okay. That's good. Do you have any experience of that kind?

Questioner: Yes.

Mr. Nyland: Yeah? Do you distinguish between an Observation of that kind, and another kind that is not so clear?

Questioner: Yes.

Mr. Nyland: How many do you think you might have had today. None?

Questioner: None.

Mr. Nyland: Why not.

Questioner: Because the Work efforts that I made today weren't pure Work efforts.

Mr. Nyland: Why didn't you.

Questioner: Sometimes, you know, the Work efforts have... I don't know. Sometimes I can Work harder than others.

Mr. Nyland: At the time when you Work harder, why do you Work harder.

Questioner: I don't know if it's because I want it more then, or because it's easier for me.

Mr. Nyland: The question is: Why do you want it. You say you want it 'more,' why do you. Why Work.

Questioner: My reason for Working is that I want to produce something, in myself, that's always there.

Mr. Nyland: Yeah, I think that's right. But, you have to be clear about the motivation, and, then, how much really do you want it. If it's something that for yourself you would like to have—let's say within yourself something that is always there and when it's always there you can count on it because you know it must be there every time, and you say "I want that"—how strong is that particular wish.

Questioner: Often it's very strong. It's not very strong every minute.

Mr. Nyland: No, no. Not every minute. But when it is strong, can you Work then?

Questioner: Yes.

Mr. Nyland: Why didn't you have that today.

Questioner: Because sometimes even when the desire is strong the Work effort isn't, the Work



effort becomes stopped.

Mr. Nyland: Why.

Questioner: I think it's because I start thinking about what I want instead of...

Mr. Nyland: But, we assume the desire is strong.

Questioner: My mind keeps running over what it is I want, and how to do it.

Mr. Nyland: Then when the mind will deny it, can you keep your desire stronger, that you can say to yourself "I really wish it"?

Questioner: I think so.

Mr. Nyland: Then you must do it. Because that's the only way you'll find out if you really can be serious about Work. You have to find out just how strong is the motivation.

Questioner: I feel it's very strong.

Mr. Nyland: Well, then there is no reason why you shouldn't Work like you do.

Questioner: But when I do try to Work... It isn't that I don't try to Work—I do try to Work—but my Work efforts...

Mr. Nyland: But, here is something desirable and it makes a Work effort, and it is not a good result. We'll assume, now, that the wish is there and that you really have a good motivation for it. And you find a certain time, when you try it doesn't work; the wish is still there, don't you try it at some other time?

Questioner: Yes. And I feel that if I don't succeed, I don't ... I mean, in our Group I learned not to wonder why nothing happens, just to continue Work.

Mr. Nyland: That may be true, but no ... no, let's Work intelligently. It's not just not hitting your head against the wall. If I want to move a rock with a crowbar I will find out where I can lift it first, where is a little hole in between two rocks that I can actually make a leverage. I'm not just going to put and beat the crowbar against the rocks. There has to be a certain amount of dexterity and precision and knowledge of when are conditions right and when are they not right, and then if I really want to do it I wait until the conditions are right, or I *make* the conditions right. I don't let it depend on fate. Or, if I make a mistake—that it is something I should not have done—I can say "Well, all right, I didn't do it," then I must know why I didn't Work.

There may be many reasons why it doesn't work. The conditions may be such that you are so completely occupied with other forms of ordinary life that there is not enough energy. It may also be that that what you are doing is already slated not to be successful, because the conditions

around you attract your attention—or, the wish is too weak. There's really no more possibility of explaining why a thing doesn't work, but if I want something I will find out what is the reason that it doesn't. And, you must draw the conclusion yourself. If you don't, then the wish is not as strong as you think it is.

You see, I don't say this in any form of accusation, because you know for yourself that you want it and at times you may not be able to formulate it. You may say "But I feel I want it," but again, when you say "I really want it," you must do it. Because when you say that you feel it and that you want it and don't do it, you're not honest. One part of you says one thing and another part says something else. When one wants to Work, one has to be as much complete as you can be for yourself. In that way you will have some strength, more strength than as if just a little bit of something at this particular kind of a minute that I say and the next minute I've forgotten again, or it is not as strong. Particularly when you want to look for something that is permanent and that it is reliable. And quite right—one wants to have something that is a solidity within oneself. And if because of ordinary conditions of life you are forced to come to a conclusion that it is necessary to have it, that you feel that is really quite essential, then also you know that you will spend as much time as you can, or you will find the proper moments to Work.

Questioner: But do you mean I will find the proper moments to Work so that they will be successful, or that I will...

Mr. Nyland: The proper moment will only be when you ask it, so you judge by the results. If in your opinion you are not successful, the moment was not right—or as I say, the wish was 'too weak.' And there are many times during the day that you can try. The only question is: How often will you be reminded. And for that you use all kind of other little things which are in the way of ordinary life; so that when you struggle and when you perhaps fall, that then you are reminded that something else ought to be done. And then you say "Now, can I do it," sometimes you say "No, that is ... this is not the right time."

If you start to divide your day. For instance in different hours and how you have to spend your energy for whatever kind of work you are doing, and in what time ... during what time ... during what hours... During what part of the day you happen to be very much occupied and ordinary tasks in life simply require attention and energy, can you say "No, I cannot try it at this moment, I know because it won't be successful." But if you get up in the morning, things are clear. Particularly if you get up a little earlier for the express purpose of trying to do something.

Maybe you get up and you say “Now I have a half an hour” and have no particular worries in my life ... and I don’t have to do anything because I made an extra hour, and even if I feel sleepy I say that I did it for a definite purpose.

Because, you see, the one thing that is paramount is, is I want to do it. If that isn’t there of course then it’s nonsense, but if I feel that I really have a need for it or that there is a good motivation for it, I will find ways and means. Maybe late at night, or at times in the evening before you go to bed and not allow yourself to fall asleep right away; or during the day when you catch yourself daydreaming; or sometimes when you happen to talk all kind of nonsense to someone that doesn’t amount to anything, stop it; or you take a walk as if for the ‘purpose,’ I would say, ‘if during this walk,’ and then there might be a possibility of the ... a little ‘I’ Observes me as I walk; or when I come and I’m tired and I sit down in a chair and I say, “My body is tired,” and then you ask yourself “Who said so” and you say “Well, I said so,” but supposing ‘I’ is Observing my body now, tired, would ‘I’ know that it is tired?

It would be interesting to know. You understand divisions of different parts of the mind, how they can function in a different way? That there are certain sections in the mind that take care of certain things, and other sections of other things? That you formulate in the front of your head, that there’s a pondering ability in your head, that there are certain associative forms that are taken care of by certain sections in your head? In the same way, one can assume that there is a section in your head which could take care of an Awareness process. So that when you say “I’m tired” and I think about it and I feel it—my body is tired—and it is registered in my brain, then I ask “Who is saying it”; and then if I could say “‘I’, can you function now and be Aware of this tired body,” as soon as you say that—‘I’ is Aware of a *tired* body—you already have described the body in this state, so you’re not accepting it for whatever it is. So you say this ‘I’, that is not the ‘I’.

There ought to be something in you that can say “Here is this body, tired or not, it doesn’t matter.” It—my body—exists, then you say “I’ll try a little experiment: With my tired body I get up.” My body will continue to say it’s tired and somewhere in my mind something will say “Don’t be a fool, you’re tired”; then you say “No, my real wish of wanting to find out something about myself requires, now, that I make an experiment,” and I use my body tired, whatever it may be to get up and now I wish my ‘I’ to be Observant to that body.

If I’m convinced of something that I want really, I’m not so easily persuaded that I cannot

do it. Honestly, if I want to go to Switzerland because I want to climb the Mont Blanc or any kind of a high mountain—I’ve heard so much about it, I think it’s necessary for my health, I want to have the view—whatever it is, it becomes for me almost like an *idée fixe*. I think that I cannot live without having fulfilled this desire of going to Switzerland and climb the Mont Blanc, and that is with me all the time. If anyone pokes at me during my sleep and I wake up, I say “Mont Blanc.” I have it on my lips. I have it in front of my forehead. If someone scratches my skin, the name Switzerland comes up.

You see what I mean: If I am interested in my inner life, if I really know that there is something that I call my ‘inner’ life and I know it has been neglected, and I know that that kind of a feeling that I have is very genuine and I also know that my mind sometimes is very critical about it and tells me all kind of things that I should do or should not do, but I say “No, I want to Work.” I have an idea that in Work something will be uncovered that can be helpful to me. Again I say, that could become an *idée fixe*, and then when someone wakes you up you say “I’.” You understand what I mean: There are no difficulties. They are unsurmountable, but in principle when I yell I can be Aware of my voice, and at that moment I reach an understanding of Work being physical.

Don’t ever take “No” for an answer regarding the ability to Work. I can—at certain times. Not all the time, but during the day I can be reminded. You know what it is to wear a hairy shirt. Do you like wool on your body?

Questioner: Uh-huh.

Mr. Nyland: Does it bother you?

Questioner: It --[inaudible]--.

Mr. Nyland: It does me. And the monks used to wear a hairy shirt in order to be reminded, so that when that kind of feeling came withinside them they would start to pray.

Life can be full of that kind of a hairy shirt for one—if one wants it, if one sees oneself during the day and you accuse yourself—“Where is my inner life now, and how come it was lost and why didn’t I think of it, why didn’t I pay attention to it. I talk about that what is permanent within me. I need something. I have to have guidance, I know I don’t have it all the time. Sometimes I can pray for it, it’s not always heard. I have to do something. Because I just cannot sit and wait until it comes. Because *that* is below my dignity. If I am alive, I must search. If I don’t search, I’m dead. If I don’t keep on looking, if I’m not alert, I die—all I do is to keep on

breathing a little and eat. But there is something alive in a person and I think that kind of a spark of life has to be given it ... and it is in your feeling and it is that realization of that life, and you do it for the sake of *that* life, say “Let me give it a chance, let me see what I can do with it,” and then I will try to make an attempt.

“But what is it, what is the prescription.”

“Observation by ‘I’, Impartial, Simultaneous; at the instant when it happens it is recorded.”

“Oh, it has to be recorded?”

“Yes, I want facts.”

“Why such facts absolute. Why.”

“Because they will furnish the foundation on which I can stand, and the aim always will be the same.”

For that reason they have to be what I call ‘absolute’: So that then I have knowledge of myself, and there is no further dispute between my mind and my feelings because they agree. If the feeling is out and the association is out, the bare fact remains in existence and both my feeling and my intellect agree with it.

You see what I mean. Take a task for yourself. At least ten times during the day, that when the thought comes and perhaps you are reminded because of a hairy shirt—or because of a button which is closed, or a pebble in your shoe, or sometimes that there are certain pieces of clothing that don’t fit—or whatever it may be that you would select. Or that you say “For five minutes I keep my head flexed”—down like it is bent, almost, and another two minutes to hold my head up—“and I’m not going to change it.” So that you get annoyed with yourself—why do you do such stupidities—and say “Oh. Yes, I remember. I said I wanted to Work.” So I punish myself a little bit. If I try ten times to do that—and I’m honest and also I’m conscientious, and if I say “I really want it for the sake of my inner world”—then I will do it. And if at the end of the day I haven’t done it, there has to be a damn good reason why I didn’t do it. Because I know what the excuses there are.

Are you religiously inclined in any way?

Questioner: Yes, I am.

Mr. Nyland: Try to remember. That’s exactly right: In that way you bring God to you. In that way God is occupied with your life, and that will revive many things that you had in your youth

and at the time had a meaning, and let it come in, it's a good --[inaudible].

Try it, if you wish, for one week. Then you write, you let me know what you have done. Send me a little note.

All right?

What other questions from Pittsburg. How is it, Steve. Still there, even at times awake? You weren't listening to me. Yeah, it sounded like that. Yeah, you're in Pittsburg. You know that? Your old hometown? All the associations with sleep are with you. What you should do, now, it to give a good example; so that Robert looks at you and says, "What has come over..." But now, you see ... and then you say "The influence of Warwick." [laughter]

Okay.

"Why!," I ask the question. No questions? Nothing? Who is it that's Working. Who is Working in Pittsburg. Who has something that you now want to talk about in the sense of Objectivity, understanding of Work. You've had Groups, you have listened to some tapes also. I have listened to some of your tapes, Len has answered. Where is your level. You knew I was coming. Did you make any questions, write them up on a piece of paper? Do you think it's important to have questions? If a person is alive do you want to talk about your aliveness? If there is some reason why one is interested in the development of Consciousness and Conscience, do you want to talk about it?

Robert, when are you going away.

Robert: I'm here... In early June.

Mr. Nyland: Then I would advise you not to have any more Groups. Stop it.

[pause] You understand what I said? You don't understand? No use wasting time.

You belong to Pittsburg?

New Questioner: Yes.

Mr. Nyland: Okay. That is addressed also to you. There is nonsense when you want to talk about Work and don't Work. If one talks about one's life and you know that there is a difference between an ordinary existence in this world, and perhaps a reason why you happen to be on Earth; that you have to find out what is what for yourself; that there is something in you that perhaps can grow and you want to know how even if you don't know why—then there are questions! And if there aren't, all you do to sit a little bit and let your mind be filled by a couple of little words about Objectivity and Heptaparaparshinokh—it's useless. It's a waste of time.

Robert, true or not.

Robert: I don't think so.

Mr. Nyland: Then, what will you do.

Robert: But I think there are questions.

Mr. Nyland: Good, let's have them.

Robert: Yes. But I think people are afraid to ask them.

Mr. Nyland: Why!

Robert: I don't know.

Mr. Nyland: I'm a simple man. [laughter] Of course I am.

Is it difficult to talk about inner life? Why.

Previous Questioner: I don't know.

Mr. Nyland: [chuckle] Yeah. If you... Why can't you get over that timidity.

Questioner: It's just, you know, it's there...

Mr. Nyland: Yeah, but it's not enough.

Questioner: ...and you try to climb over it, but you can't.

Mr. Nyland: But, climb over what.

Questioner: The timidity.

Mr. Nyland: Oh, really? Go through it. Don't climb over. Toss it out of the way. Start a sentence and you have to finish it, maybe that initial effort is enough. In a case like that hold up your hand; then I would say "Yes?," then you are committed. [laughter]

I don't believe too much in such timidity. I don't think there is aliveness connected with it. It's just it is a nice little thought or a little bit of a feeling. If something is alive, it comes out. If one wants to do something, one knows it. It doesn't always stay in that kind of a form ... the approach—yes, that might be because one is a little afraid, particularly when it may be too emotional and sometimes too private. But there's an awful lot in ordinary Work that is quite ordinary. There is nothing private about it. I have a little something in my brain that I would like to function Objectively, the same as there is something in my brain that is functioning in a formulated way. That's all.

So, what is there to be timid about. Nobody else has it. If you think that someone else has it then let them talk about it, they are just as timid as you are. And if you have questions, why didn't you write them down. And when you look at them and read them, you don't have to look

at me.

Questioner: By the way, I really have questions.

Mr. Nyland: You really have questions... You really ... you have no questions?

Questioner: It's like a direction that I'm trying to go in...

Mr. Nyland: Yes.

Questioner: ...but it's not ... you know, like it's not something that you can give me an answer to.

Mr. Nyland: No? Okay. Do you know the answer?

Questioner: I know what I'm shooting for.

Mr. Nyland: Yeah? Are you? Could you tell me what you are shooting for?

Questioner: I'm trying to get a ... like, separate myself from being too dependent on ... on reading, or on Groups, or even on you. It's like I want to ... I want to be able to find it because I really want to find it, and not because I hear something, not because I read something.

Mr. Nyland: That is right. That is right. Do you find it?

Questioner: Sometimes.

Mr. Nyland: When.

Questioner: Well, it's when I can separate myself.

Mr. Nyland: When have you been able to do it. Today?

Questioner: Yesterday and the day before.

Mr. Nyland: Can you describe it? Do you want to?

Questioner: It's, like, all my ... my ordinary life is there and it's ... my sensing of it is ... it's, like, not prescribed by something I read but it's ... it's just because that I ... it's like I do it on my own.

Mr. Nyland: Well, it's all right. If you read something that goes in your brain and you start to think, it's your own. Isn't it? It's your own thinking, your own feeling, your own doing. There's nothing to do anymore with what you have read. When you read something it is digested in you, and then it becomes your own when you act on it. It may be an imitation of someone else and maybe sometimes quotations from someone else, but at the same time, *you* are doing it. You may utilize all kinds of other little tricks ... and after all, when you speak a language you happen to use words, did you make them?

Questioner: I don't understand.

Mr. Nyland: Well, you're so insistent that it has to be your own. You borrow all the time.

There's nothing of you that's your own. You know that—not even you, yourself. Unless you



are willing to claim it, you're a product of your father and mother and you had nothing to do with your birth. There must have been some other reason why you were born; because, you didn't Will it—not that you know of, anyhow.

So, what is this nonsense that you want to do it all by yourself. What! The clothes you wear? They have the earmark of people who have worked on it. The shoes you have? The cows slaughtered for the purpose of giving you shoes? You're constantly dependent on every God-damned thing on Earth! And even your thoughts and whatever it is, has been molded already long ago by the education that so-and-so has put into it. What is original with you. What is original, really your own. Sometimes, like an artist, he can claim that there is something that is *really* his own—or an architect. A new, brilliant idea: Sometimes a scientist when he invents something that's never been done before, or the insight of a philosopher—how a logical reasoning can be deduced from some statement of, let's say, Fichte.

But, that is still so few. What is it that you have that is so completely unusual. As I say, the words you use, they're 'borrowed'; not necessarily from Webster, but you hear everybody else. Is it such a marvel in combining words in a certain way? And, what would be the result if you *did* use something that I had said. If you don't want it it's fine, but say something. Go ahead; write poetry, produce, make things, and you will see how much of someone else is in it, and how many tools you make. How many? None. You use what someone else has made. All the time you borrow. You produce certain things with material that's not owned by you at all. Even if you build a little house you use planks which you haven't sawn, and the tree has grown for you. Labor? Is there much labor that you do actually? The sweat of your brow? I could understand that—that you get tired and perspire. That is honest. Tilling the soil—very honest. Have you got calluses in your hands? Or your feelings, what do they produce.

I don't know anything about you, so you can tell me that you are a genius. But, don't talk nonsense. Everything that you want to do that you do; because you are doing it with information you have received from someone else, will give you your experience. That counts. Because no one else can give you *your* experience. That's the requirement. Everything you consider of your own life that you want to take and then take responsibility for, you can say "Thank you" to your father and mother, "but now I exist, and now I maintain myself." Go for a little while exactly that way. But then it becomes quite vocal, and then it's still a question: What's your inner life. Where did that come from, also from your father and mother?—you hope. From you? No.

Your life, where did that come from. From you? No. All you do is maintain it.

I say don't talk nonsense. You just become a Man by your own efforts, and then see how materialistic you are. And then if there is kind of a feeling in you that you say "This is my inner life," where will it go and where did it come from, and what will happen to it, and what did you do to feed *that*.

Separation—what separates from what. Try to become clear. It's muddled. You don't know what you're talking about. Of course you won't like it—what I tell you. It's quite all right, you certainly don't quote such I say—they are not pleasant. Get out of your stupidity. Make some sense if you want to Work, and otherwise forget it.

What other questions.

New Questioner: I have a question.

Mr. Nyland: All right.

Questioner: When I try to do simple Work efforts, what I notice most of the time are my inabilities to concentrate because of thoughts and daydreams. Sometimes I can concentrate, and I ... I realize the thoughts are there, but they're not ... they're not very strong. Then I lose it. I lose that moment and I'm lost somewhere else in the day in some kind of a daydream. And I wondered how...

Mr. Nyland: Do you prefer the daydream.

Questioner: It seems that I do, because, uh...

Mr. Nyland: And do you get something?

Questioner: No. But I'm so used to it that, uh...

Mr. Nyland: Now that not necessarily means ... has to mean that you continue with it. You may be used to it and it may be because of that that you do it and also it's satisfactory, but when one is daydreaming and in that sense asleep, there must be also certain moments that you're not satisfied with it. Because, you see it. Sometimes you say it's a waste of your time because it doesn't lead to anything, but it is just a little bit lulling and a joy of Heaven.

If you look at it that way for yourself and you say that is 'not becoming' to me ... not becoming to a Man, there always has to be some point at which you make that kind of a decision. You can find yourself in a certain way. Of course people are not so foolish, they know approximately what they are and they come to a conclusion "I'm this or that" and so forth. Can you describe it without any malice and without any particular criticism, than only a fact which

you ought to have: That you were daydreaming; you have spent too much time on something that you had to attend; or you went to so-and-so—a friend—and had a cup of coffee and it didn't amount to anything; or you spent a couple of years of your life in trying to do things and it didn't work out.

Whatever it may be, it doesn't matter very much. Because there's an awful lot of waste in the life of a Man; and if you are an engineer or somebody who looks after your facts, you become interested and then there is a need to speak... But I think you have to become much more used to that—that certain things do happen—and that in the first place you can look at it and say “That is me”—why I have a factory with steam pipes leaking all over the place, I am the kind of a person who can be poked in the ribs and immediately I will swear, I'm the kind of a person that someone steps on my toes I think the person is doing me something terrible and I'm going to kill him.

What do you do in daily life.

Questioner: Teach.

Mr. Nyland: You teach?

Questioner: Yes.

Mr. Nyland: Yeah. Children? Grownups?

Questioner: High school.

Mr. Nyland: High school? Do you find them encouraging for you?

Questioner: You mean in Work—or what.

Mr. Nyland: No, for you.

Questioner: Yes.

Mr. Nyland: Because they are too young. They want to accumulate—and have to accumulate—knowledge. They have to have the grades, don't they?

What grade do you teach.

Questioner: Uh, nine through twelve.

Mr. Nyland: Yea, it's a good age—interesting. Boys and girls mixed?

Questioner: Yes.

Mr. Nyland: Have they any ambition?

Questioner: Yes.

Mr. Nyland: Do you talk with them about their ambitions? Do they make sense?

Questioner: I haven't made sense... --[inaudible]

Mr. Nyland: Yea, I would. What will ... then when it doesn't make sense to you ... it has to make sense for you. How do you teach.

Questioner: I try to show them some other things that they ... areas they're not aware of—not as much.

Mr. Nyland: And can you convince them?

Questioner: I don't know.

Mr. Nyland: Now, why don't you know. Because they will ask you the question next time the same way?

Questioner: Well, maybe I ... I think I convince them for a time, and then they go to the next grade and I don't know whether they carry that with them or not.

Mr. Nyland: Yes. Do you ever, with them not ask them? How many have you.

Questioner: Two years' worth.

Mr. Nyland: Oh. How long have you been doing this.

Questioner: Ten years.

Mr. Nyland: So a person who came ... a boy or a girl who came ten years ago and are growing up, do they remember you?

Questioner: Uh, usually—when I run into somebody I recognize and we'll talk for a little while and I will...

Mr. Nyland: They have a vested interest.

Questioner: On me?

Mr. Nyland: No. First on them.

On you?

Questioner: On me? No.

Mr. Nyland: In what way did it help you.

Questioner: Well, it ... they turn out so differently sometimes from what you expected it.

Mr. Nyland: That's right—you cannot control it. They are exposed to many influences in which you have no control whatsoever I think, and sometimes you say "It's too bad."

Do you have with them an idea that you would like to leave them in a certain way?

Questioner: Yes.

Mr. Nyland: And do you prepare for it, can you select the words and the thoughts?

Questioner: I try to.

Mr. Nyland: Can you be convincing when you talk. Can you change the tone of your voice at times?

Questioner: Yes. It's difficult.

Mr. Nyland: Can you put emotion in it?

[loud clatter, inaudible] All right, John?

John: Yes, sir.

Mr. Nyland: It could be useful for you. You could find out certain ways that, in thinking about it, first of what you would like to say and how you will say it; and then actually say it and then to see if something in you could be Aware. Use your teaching for the sake of your Work—your own Work. If you want to get out of daydreaming, start to think about the boys and girls you will have to teach the next day, and how will you arrange it in such a way that you can talk—not only them—and that you can use it as an opportunity for yourself.

You see what I mean. It will enlarge your world, otherwise it becomes very little. If you can use your profession as an introduction of something that belongs to your private life, you'll give both your private life and your professional life invaluable input, and it can deepen in both cases. It'll give you something to live for in ordinary life, and at the same time for yourself. Because the motivation is there, but it is weak. That's why you daydream. Don't allow it. You will catch this technique. What you should do: "Today I don't daydream, but tomorrow I can dream all I want."

Can you see yourself as a little laboratory that you utilize for the purposes of growth, at the most growing up? And that you test yourself out every once in a while under different conditions; and to see how you as a body or as a personality react, and how you try as an 'I' to look at yourself and use yourself for the purpose of Experimentation. You see what I mean...

Questioner: Yes.

Mr. Nyland: ...in what direction. It is the flexibility of yourself; that you enlarge your world, and it will then give you many more opportunities which surely in daydreaming you don't have, and also in ordinary performance of ordinary tasks it becomes quite monotonous.

Are you married?

Questioner: Yes, sir.

Mr. Nyland: It will be helpful.

Questioner: Yeah, I think so.

Mr. Nyland: Probably --[inaudible]. Imagine someone, a female, talking to her. Imagine it. Not in reality. See if you can have an imaginary conversation between a certain type that you like, and write it up. Write it down. Have a little essay, description, a little vignette. Try to become more active: With your mind first, afterwards with your body.

All right. We'll talk about it.

[long silence]

Mr. Nyland: I remember Gurdjieff; and at the time we were so anxious, and we asked him "Can't we ask some questions?" And after a long postponement—he couldn't do it, he was too busy—finally said "All right." And so we went to ... and there we sat—seven or eight of us—and there he was. He said, "What?" After ten minutes one person started to ask, and we were ... there was a little answer, but... So after that nobody asked and he said "Well, that's it, isn't it." And so the meeting broke up.

We came from New York for a purpose of the trip. We made an attempt—all of us—to get up early, to leave the Barn at seven o'clock. There was a great deal of commotion, several people who didn't sleep because certain things had to be done. Of course you can say "It was all for the trip." No; we stopped here, everybody knew it was the first place of stopping, we will have a meeting. Sometimes it's easier not to pay too much attention and not to come ... and to wait so that someone will come to the threshold of your door and knock on it. But you see, I love those people who came, who drove close to five hundred miles, and here they are. And it's a good attempt, and we take this, now—simply here we are—did they acknowledge it?

It's over and the meeting is over, and tomorrow we go further. And again, we will remember; and those with timidity will remember; and those who have an idea about themselves which is not entirely truthful, they will also remember; and several of us will remember because I am obnoxious ... but you must know that I don't want to waste my time, and neither do I want other people to waste it either.

And what we will do, Robert, when you leave—I do not know. That's my honest opinion. Len and I will talk about that.

Len?

Len: Yes.

Mr. Nyland: There is not enough aliveness, not enough Work so that you can talk.

You have made an attempt. You know approximately what is meant of something that you call an 'I', or something that is present to you and that then watches, Observes, becomes Aware. It's there trying to record certain facts of your existence—the fact that you are alive. And the little 'I' wants to know that you have life, and if it doesn't come out the little 'I' also disappears. A little 'I' when you create it, *will*, because of its own little Benevolence, come, so that you never can tell. Someone apparently has a little bit of a Conscience and they would like to have a little 'I' inside; so the 'I' says to itself "Come, let's look, maybe..."; and it comes and there you are just with a little wish to start, and many times the 'I' turns around and says, "That's only a little bit of curiosity." There's not enough life. It cannot even feed ordinary life, so how can it feed an inner life."

You see, why don't you listen to tapes. Why do you want to talk all the time. Why don't you read All and Everything—sit and read, actually read. And don't discuss. Give yourself a task to read it three times, even before you meet. Don't meet just because you want to meet. Such nonsense. God is not served by that. Neither is Saint Peter. He'll turn you away from the Gate and say, "What did you do with your Karma? Nothing? Go back." If you want to be serious about yourself, if you think that there is something worthwhile that you have to say—that actually you believe that is important to you and which is not your little theories and your mind but your heart and the aliveness of your Magnetic Center—when you think it is there you may stammer and you may, in fear and trepidation, approach the possibility of even ... of even Observing.

The attitude is not right. I'm sorry, Robert.

And every once in a while, whoever may be terrible to you, don't be terrible to him or her. Try to find in your appearance something that represents Work—yourself, what you are. No nonsense. Simple statements about myself: I am an ordinary human being, I want to Work because that's the experience that means something to me. That's the experience that is singled out, compared to all kind of little experiences I have to do. Because I have to earn a living, or because I have to teach or in some way or other—all that subjectivity; it's fine for Earth, and leave it there *if* you want to grow you get away from it.

So, tomorrow we'll be where? Mammoth Cave? Yes. I hope that that is all right. I hope all of you can stay. This is for the New York people who came: Work among us as a Group as a whole, the activities in which you are engaged don't stop. Try to remember what I have said

before: Each day why you want to make this trip, what is it within you that you feel that may be served, that you can use, that really can lift you up. Early in the morning that you start on a little higher level so that it won't run down too soon; at least that you make an attempt to keep it, and to keep it within yourself and precious.

But then, don't talk nonsense. Get clear what it is that I am made of, the kind of things that function and do certain things subjectively. This is me—my personality—and it has to be like this, and it is in relation to different people in such-and-such-and-such a way. Describe it. No nonsense. No "Maybe." Let's keep it simple. Don't hide yourself behind certain things, that you say "I don't know anything." You know. You know more than enough. How will you ever talk to yourself if you don't know. Don't be lazy.

[pause] Huh? Steve, do you sleep? How will you wake up tomorrow morning. Can you make up your mind now? [long pause] Where will you sleep. In the tent? Have you a sleeping bag? Out in the open? How about a little cover.

Steve: In the open.

Mr. Nyland: Huh?

Steve: In the open.

Mr. Nyland: In the open? And before you climb into your sleeping bag, relax. Will you sit in front of it your legs crossed, just like this—hands on your knees and your back straight—can you look forward in the great distance with clear eyes. Never mind if you are tired, and if the eyelids drop will you use matchsticks to hold them? Try to do this for at least three minutes; and breathe quietly, and if in that part time you can come really to yourself, and then you go inside the sleeping bag.

All right?

So children, I'll see you tomorrow night most likely. Goodnight, everybody. Goodnight all.

End of tape